

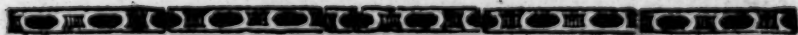


T H E
COPIE OF THE

Sermon preached on Good-
Friday before the Kings
Maiestie.

By D. ANDREVES Deane
of *Westminster.*

VI. April 1604.



Imprinted at London by *Robert*
Barker, Printer to the Kings most
Excellent Maiestie.

THE
COPIE OF THE

Common-Prayer Book
First of the Kings
of England

By D. D. Andrewes, Bishop
of Winchester

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Excellent Majesty



LAMENT. IEREM.

CAP. I. 12. *Haue ye no Regard, o all ye that passe by the way? Consider, and beholde, If euer there were sorrow like my Sorrow, which was done vnto me, wherewith the Lord did afflict me in the day of the fiercenesse of his wrath.*



T the very reading or hearing of which verse, there is none but wil presently conceiue, it is the voice of a partie in great extremitie. In great extremitie two wayes: First, In such A complaint. distresse, as neuer was any, *If euer there were sorrow like my sorrow?* And then, in that distresse hauing none to regard him: *Haue ye no Regard all ye?*

To be afflicted, and so afflicted, as none euer was, is very much: In that affliction to finde none to respect him or care for him, what can be more? In all our sufferings it is

D. Andrewes Sermon

1. Cor. 10. 13. a comfort to vs that we haue a *Sicut*: that nothing hath befallen vs, but such as others haue felt the like: But here, *Si fuerit sicut*? If euer the like were (that is) neuer the like was.

Againe, in our greatest paines, it is a kind of ease, euen to find some regard. Naturally we desire it, if we cannot be deliuered, if we cannot be relieued, yet to be pitied: It sheweth there be yet some, that are touched with the sense of our miserie, that wish vs well, and would giue vs ease if they could: But this afflicted here, findeth not so much, neither the one nor the other: but is euen as he were an outcast both of Heauen and Earth. Now verily a heauie case, and worthy to be put in this booke of Lamentations.

Christes
complaint.

I demaund then, Of whom speaketh the Prophet this? of himselfe, or of some other? This I finde, there is not any of the ancient writers, but do apply, yea, in a maner appropriate this speech to our Saviour CHRIST, And that this very day, the day of his Passion; (truely termed here *the day of Gods wrath*;) And wheresoeuer they treat of the Passion,

of the Passion of Christ.

Passion, euer this verſe commeth in: And (to ſay the truth) to take the words ſtrictly as they lie, they cannot agree, or be verified of any, but of him, and him onely. For though ſome other, not vnſitly, may be allowed to ſay the ſame words: it muſt be in a qualified ſenſe: for, in full and perfect propriety of ſpeech, He, & none but he: None can ſay, (neither Ieremie nor any other) *Si fuerit dolor, ſicut dolor meus*, as CHRIST can: No day of wrath, like to his day: no ſorrow to be compared to his, (all are ſhort of it,) nor his to any, it exceedeth them all.

And yet, according to the letter, it cannot be denied, but they be ſet downe by Ieremie, in the perſon of his own people, being then come to great miſery, and of the holy Citie, then layd waſte, and deſolate by the Chaldees. What then? *Ex Aegypto vocaui* Hof. 11. 1. *Filium meum.* Out of Aegypt haue I called my Sonne, was literally ſpoken of this people too: yet is by the Euangelist applied to Matt. 2. 15. our Sauour CHRIST. *My God, my God, why* Pſal. 22. 1. *haſt thou forſaken me?* at the firſt vttered by David, yet the ſame words our Sauour taketh.

D. Andrewes Sermon

Mat. 27.
46.

keth to himselfe, and that more truely and properly, then euer *Dauid* could: and of those of *Dauids*, and of these of *Jeremies*, there is one and the same reason.

I. Cor.
10.11.

Of all which the ground is; that correspondence which is between CHRIST and the Patriarches, Prophets, and People before CHRIST, of whom the Apostles rule is, *Omnia in figura contingebant illis*: That they were themselves Types: and their sufferings, forerunning figures of the great suffering of the Sonne of God; which maketh *Isaaks* offering, and *Iosephs* selling, and *Israels* calling from *Aegypt*, and that complaint of *Dauids*, and this of *Jeremies*, applicable to him; That he may take them to himselfe, and the Church ascribe them to him, and that in more fitnesse of termes, and more fulnesse of trueth, then they were at the first spoken by *Dauid*, or *Jeremie*, or any of them all.

And this rule, and the steps of the Fathers proceeding by this rule, are to mee a warrant, to expound and apply this Verse (as they haue done before,) to the present occasion of this time; which requireth some
such

of the Passion of Christ.

such Scripture to be considered by vs, as doeth belong to his Passion, who this Day powred out his most precious Blood, as the onely sufficient Price, of the deare purchase of all our Redemptions.

Be it then to vs, (as to them it was, and as most properly it is) The speech of the **SONNE OF GOD**, as this Day hanging on the Crosse, to a sort of carelesse people, that goe vp and downe without any maner of Regard of these his Sorowes and sufferings, so worthy of all Regard. *Haue ye no regard? ô all ye that passe by the way, Consider and behold, if euer there were sorrow, like to my Sorrow, which was done vnto me, wherewith the Lord afflicted mee in the day of the fiercenesse of his wrath.* Here is a Complaint, and here is a Request. A complaint, that wee The parts. haue not : A request, that we would haue the Paines and Passions of our Sauour **CHRIST** in some Regard. For first hee complaineth (and not without cause) *Haue ye no regard?* And then (as willing to forget their former neglect, so they wil yet do it) he falleth to entreat, *ô consider and behold!*

And.

D. Andrewes Sermon

And what is that we should Consider?
The Sorrow which he suffereth: and in it,
two things: The Qualitie, and the Cause.
1. The Qualitie, *Si fuerit sicut*: If euer the
like were; And that either in respect of *Dol-*
or, or *Dolor meus*. The Sorrow suffered, or
the Person suffering. 2. The Cause: that
is God, that in his wrath, in his fierce wrath,
doeth all this to Him, which cause will not
leauē vs, till it haue led vs to another cause
in our selues, and to another yet in him; All
which serue to ripen vs to *Regard*.

These two then specially we are moued
to *Regard*. 1. *Regard* is the maine point.
But, because therefore we *Regard* but faint-
ly, because either we Consider not, or not
aright; we are called to consider seriously of
them. As if he should say, *Regard* you not?
If you did *Consider*, you would: if you *Con-*
sidered as you should, you would *Regard* as
you ought. Certainly the Passion, if it
were throughly *Considered*, would be duely
Regarded. *Consider* then.

So the points are two: The *Qualitie*, and
the *Cause* of his suffering: and the duties

of the Passion of Christ.

two: To Consider, and Regard. So to Consider, that we Regard them, & him for them.

Have ye no Regard? &c.

O cease this Complaint, and to graunt this Request: we are to Regard: and that we may Regard, we are to Consider the paines of his Passion. Which, that we may reckon no easie common matter of light moment, to do, or not doe, as we list: First, a generall stay is made of all passengers, this day. For (as it were from his Crosse) doth our Sauour addresse this his speech to them that goe to and fro, the day of his Passion, without so much as entertaining a thought, or vouchsafing a looke that way. *O vos qui transitis!* O you that passe by the way, stay and Consider. To them frameth he this speech, that passe by: To them, and to them all. *O vos omnes, qui transitis,* O all ye that passe by the way, stay and Consider.

The parties to whom.

O all ye that passe by the way, Consider

Which very stay of his, sheweth it to be

B some

some important matter, in that it is, of all. For, as for some to be stayed, and those the greater some, there may be reason; the most part of those that goe thus to and fro, may well intend it, they haue little els to doe. But to except none, not some speciall Person, is hard. What know wee their haste? Their occasions may be such, & so vrgent, as they cannot stay. Well, what haste, what businesse soeuer, passe not by, stay though. As much to say, as, Bee they neuer so great, your occasions; they are not, they cannot be so great as this: How vrgent soeuer, this is more, and more to be intended. The Regard of this, is worthy the staying of a iourney. It is worth the Considering of those, that haue neuer so great affaires in hand. So materiall is this sight in his account; which serueth to shew the exigence of this duetie. But as for this point it needeth not to be stood vpon to vs here at this time: we are not going by, we need not to bee stayed; wee haue stayed all other our affaires, to come hither, and here we are all present before God, to haue it set before vs, that wee
may

of the Passion of Christ.

may consider it. Thither then let vs come.

That which we are called to behold and Sorrow.
consider, is his *Sorrow*: And Sorrow is a thing,
which of it selfe Nature enclineth vs to be-
hold, as being our selues in the body, which Hebr. 13.3
may bee one day in the like sorrowfull case.
Therefore will euery good eye turne it selfe,
and looke vpon them that lye in distresse. 1. Behold.
Those two in the Gospel, that passed by the Luk. 10.32
wounded man, before they passed by him,
(though they helped him not as the *Sama-
ritane* did) yet they looked vpon him as hee
lay. But this party here, lieth not, he is lift vp
as the Serpent in the wildernes, that vnlesse Iohn 3.14.
we turne our eyes away purposely, wee can
neither will nor chuse, but behold him.

But because to *Behold*, and not to *Consi- Acts 1.11.*
der, is but to gaze; And gazing the Angel
blameth in the Apostles themselues, wee
must doe both: both *Behold*, and *Consider*: 2. Consider.
looke vpon, with the eye of the body, that
is, *Beholde*, and looke into, with the eye of
the mind, that is, *Consider*. So saith the Pro-
phet here. And the very same doeth the A-
postle aduise vs to doe, First, *depart*, to looke Heb. 12.23

D. Andrewes Sermon

vpon him, (that is, to *Beholde*) and then ^{and}
^{and} to thinke vpon him, that is, to *Consi-*
der his *Sorrow* : Sorrow sure would be con-
sidered.

The qualitie,
If enow the like.

Now then, because as the qualitie of the
Sorrow is, accordingly it would be conside-
red, (for if it bee but a common sorrow, the
lesse will serue, but if it be some special, some
very heauy case, the more would be allowed
it : for proportionably with the suffering,
the consideration is to arise :) To raise our
consideration to the full, and to eleuate it to
the highest poynt, there is vpon this Sorrow
set a *Si fuerit sicut*, a note of highest eminence:
for *Si fuerit sicut*, are wordes that haue
life in them, & are able to quicken our con-
sideration, if it bee not quite dead : For, by
them we are prouoked, as it were to *Consider*,
and considering, to see whether euer any
Sicut may bee found, to set by it, whether e-
uer any like it.

For if neuer any, Our nature is, to regard
things exceeding rare and strange; and such
as the like whereof is not else to bee seene.
Vpon this poynt then, there is a Case made,

As

of the Passion of Christ.

As if he should say, If euer the like, *Regard* not this; But if neuer any, Bee like your selues in other things, and vouchsafe this, (if not your chiefeft,) yet some *Regard*.

To enter then this Comparison, and to shew it for such. That, are we to doe, three In the three parts of his Sorrow. sundry wayes: For three sundry wayes, in three sundry wordes, are these Sufferings of his here expressed: all three within the compasse of the Verse.

The first is מַכּוּת *Mac.ob* (which we reade *Sorrow*), taken from a wound or stripe, as all doe agree. 1.

The second is גְּלוּל *Gholol* wee reade *Done to me*, taken from a word that signifieth *Melting* in a furnace; as *S. Hierom* noteth out of the *Chaldae* (who so translateth it.) 2.

The third is חֲגָז *Hoga* where wee reade *Afflicted*, from a word which importeth *Renting off*, or *Bereauing*. The old Latine turneth it, *Vndemiauit me*, As a Vine whose fruit is all plucked off. The Greeke with *Theodoret*, ἀποκόμην μου, as a Vine or tree, whose leaues are all beaten off, and it left naked and bare. 3.

D. Andrewes Sermon

In these three are comprised his Sufferings, *Wounded, Melted, & Bereft*, lease and fruit, (that is) all manner of comfort.

1.
Of the quality

First of the
quality of his
Passion.

Of all that is poenal, or can be suffered, the common diuision is, *Sensus & Damni*, Griefe for that we feele, or for that we forgoe. For that we feele, in the two former, *Wounded* in body, *Melted* in soule: for that we forgoe, in the last; *Bereft all*, left neither fruite, nor so much as a lease to hang on him.

2.
Pæna sensus
in the body.

According to these three, To consider his Sufferings, and to begin first with the first. The paines of his Body, his wounds and his stripes.

Our very eye will soone tell vs, No place was left in his Body, where hee might bee smitten, & was not. His skin and flesh rent with the whips and scourges, His hands and feet wounded with the nailes, His head with the thornes, His very Heart with the speare point; All his sences, all his parts loden with whatsoeuer wit or malice could inuent. His blessed Bodie giuen as an Anuile to bee beaten vpon, with the violent handes of those barbarous miscreants, till they brought him

of the Passion of Christ.

him into this case, of *Si fuerit sicut*. For *Pilates* (*Ecce Homo!*) His shewing him with an *Ecce*, as if hee should say, Behold, looke if euer you saw the like rueful spectacle. This very shewing of his, sheweth plainly, hee was then come into a wofull plight; So wofull, as *Pilate* verily beleeued, his very sight so pitifull, as, it would haue moued the hardest heart of them all to haue relented, and said, This is ynough, wee desire no more. And this for the wounds of his body, (for on this we stand not.)

In this one peradventure some *Sicut* may be found, in the Paines of the bodie: but in the second, the Sorrow of the Soule, I am sure, none. And indeede, the Paine of the Body is but the Body of paine: the very soule of Sorow and Paine, is the soules Sorow and Paine. *Giue me any grieffe, saue the grieffe of the minde*, saith the wiseman. For (saith Salomon) *the spirit of a man will sustain all his other infirmities, but a wounded spirit, who can beare?* And of this, this of his soule, I dare make a Case, *Si fuerit sicut*.

He began to be troubled in Soule, saith S.

Iohn:

Iohn 19.5.

2.
Poenas sensus
in the Soule.

Syra. 15.

57.

Prou. 18.

14.

Iohn 12.

27.

D. Andrewes Sermon

Luke 22. 44. Iohn : *To be in an agonie*, saith S. Luke : *To be in anguish of minde and deepe distresse*, saith S.

Marke 14. 35. Marke. To haue his Soule round about on euery side inuironed with Sorow, and that,

Matt. 26. 38. Sorow to the death, Here is *trouble, anguish, agonie, sorowe* and *deadly sorow* : but it must be such, as neuer the like; So it was too.

The æstimate whereof we may take from the second word, of *Melting*, that is, from Luke 22. 44. his sweat in the Garden; itrange and the like whereof vvas neuer heard or seene.

No maner violence offred him in body; no man touching him, or being neere him, in a colde night (for they vvere faine to haue a fire vwithin doores) lying abroad in the ayre, and vpon the colde earth, to be all of a sweate, and that Sweat to be Blood; and not as they call it, *Diaphoreticus*, a thinne faint Sweat; but *Grumofus*, of great Drops, and those, so many, so plenteous, as they went through his apparell and all; and through all, streamed to the ground, & that in great abundance; Reade, Enquire, and Consider, *Si fuerit sudor, sicut sudor iste*; If euer there were Sweat like this Sweate of his? Ne-

of the Passion of Christ.

uer the like Sweat certainly, and therefore
neuer the like sorrow. Our translation is,
Done for me; but we said, the word proper-
ly signifieth (and so S. Hierome & the Chal-
dey Baraphrast read it) *Melted me*. And tru-
ly it should seeme by this fearefull Sweat of
his, hee was neere some fornace, the feeling
whereof, was able to cast him into that
Sweat, and to turne his Sweat into drops of
Blood. And sure it was so: For see, euen in
the very next wordes of all to this verse, he Verse 13.
complaineth of it, *Ignem misit in ossibus meis*,
That a fire was sent into his bones which
melted him, and made that bloody Sweat
to distill from him. That houre, what his
feelings were, it is dangerous to define:
wee know them not, wee may bee too
bold to determine of them. To very good
purpose it was, that the ancient Fathers
of the Greeke Church in their Liturgie, af-
ter they haue recounted all the particular
Paines as they are set downe in his Passion,
and by all, and by euery one of them, called
for mercy; doe, after all, shut vp all with his,

Δι' ἁγιστῶν ποτῶν καὶ βασάνων ἠλάνσαν καὶ σῶσαν ἡμᾶς, *By thine vn-*

C

known

D. Andrewes Sermon

known Sorowes and Sufferings felt by thee,
but not distinctly known by vs, haue mercie
vpon vs and saue vs.

Now, though this suffice not, nothing
neere; yet let it suffice, (the time being
short) for his paines of Body and Soule: for
those of the Body, it may be some may haue
endured the like: but the sorrowes of his
Soule are vnknown sorowes: & for them,
none euer haue, euer haue, or euer shall suf-
fer the like; the like, or neere the like in any
degree.

3.
Pena Damni.

And now to the third. It was said before,
To be in distresse, such distresse as this was,
& to find none to comfort, nay not so much
as to regard him, is all that can bee sayd, to
make his sorow a *Non sicut*. Comfort is it,
by which in the midst of all our sorowes, we
are *Confortati*, that is, strengthened & made
the better able to beare them all out. And
who is there, euen the poorest creature a-
mong vs, but in some degree findeth some
cōfort, or some regard at some bodies hands?
For if that be not left, the state of that partie
is here in the third word said to be like the
tree,

of the Passion of Christ.

tree, whose leaues and whose furit are al beaten off quite, and it selfe left bare and naked both of the one and of the other.

And such was our Sauours case in these ¹Leaues. his sorrowes this day, and that so, as what is left the meanest of the sons of men, was not left him: *Not a leafe.* Not a leafe! Leaues I may well call all humane Comforts and Regards, whereof he was then left cleane desolate. ¹Withered leaues. 1. *His owne*, they among whom hee had gone about all his life long, healing them, teaching them, feeding them, doing them all the good hee could, it is they that crie, *Not him, no, but Barabbas rather; Away with him, his blood be vpon vs and our children.* Ioh. 18.40 and 19.15 Mat. 27.2 It is they that in the midst of his sorrowes, Mar. 15.2 shake their head at him, and cry, *Ab thou wretch*: they that in his most disconsolate estate and cry, *Eli, Eli*, in most barbarous manner deride him, and say, *Stay, and you shall see Elias come presently and take him downe.* And this was their Regard.

But these were but withered leaues. They ²Greene leaues. then that on earth were neereft him of all, the greenest leaues & likeft to hang on, and

D. Andrewes Sermon

to giue him some shade: euen of them, some bought and sold him, others denied and forswore him, but all fell away & forsooke him.

Amphibolus (saith *Theodoret*) not a leafe left.

2.
Fruite.

But, leaues are but leaues, and so are all earthly staves. The fruit then, the true fruit of the Vine indeed, the true comfort in all heauinesse, is *Desuper*, from aboue, is diuine consolation. But *Vindemiauit me*, (saith the Latine text) euen that was in this his sorow, this day, bereft him too. And that was his most sorowfull complaint of all others: not that his friends vpon earth, but that his Father from Heauen had forsaken him, that neither heauen nor earth yeelded him any regard; but that betweene the passioned powers of his soule, and whatsoeuer might any waies refresh him, there was a Trauerse drawn, & he left in the estate of a weather-beaten tree, all desolate and forlorne. Euiden- too euiden, by that his most dreadfull crie, which at once moued all the powers in heauen and earth, *My God, my God, why hast thou forsaken me?* Weigh well that cry, consider it well, and tell mee, *Si fuerit clamor si-*

Mat. 27. 46

of the Passion of Christ.

cut clamor isle, If euer there were cry, like to that of his: neuer the like crie, and therefore neuer the like sorow.

It is strange, very strange, that of none of the Martyrs the like can be read; who yet endured most exquisite paines in their Martyrdomes; yet wee see with what courage, with what chearefulnes, how euen singing they are reported to haue passed through their torments. Will yee know the reason? *S. Augustine* setteth it downe, *Martyres non eripuit, sed nunquid deseruit?* He deliuered not his Martyrs, but did hee forsake them? He deliuered not their bodies, but hee forsook not their soules, but distilled into them the dew of his heavenly comfort; an abundant supply for all they could endure. Not so heere, *Videmiauit me* (saith the Prophet) *Dereliquisti me* (saith he himselfe:) No comfort, no supply at all.

Leo it is that first sayd it, (and all antiquitie allow of it,) *Non soluit Vnionem, sed subtraxit visionē.* The Vnion was not dissolued; True, but the beames, the influence was restrained, and for any comfort from thence,

D. Andrewes Sermon

his Soule was, euen as a scorched heath ground, without so much as any drop of dew of Diuine comfort: as a naked tree, no fruit to refresh him within, no leafe to giue him shadow without: The power of darknesse let loose to afflict him: The influence of comfort, restrained to relieue him. It is a *Non sicut* this, It cannot bee expressed as it should, and as other things may; In silence we may admire it, but all our words wil not reach it. And though to draw it so farre as some doe, is little better then blasphemie; Yet on the other side, to shrink it so short, as other some do, cannot be but with derogation to his loue, who to kindle our loue and louing Regard, would come to a *Non sicut* in his suffering: For, so it was, and so we must allow it to bee. This in respect of his Passion. *Dolor.*

Secondly, of
the quality of
his Person.

Now in respect of his Person, *Dolor meus.* Wherof, if it please you to take a view, euen of the person thus wounded, thus afflicted and forsaken, you shall then haue a perfect *Non sicut.* And in deed, the Person is here a weighty circumstance, it is thrice repeated,
Meus

of the Passion of Christ.

Mens, Mibi, Me. And wee may not leaue it out. For, as is the Person, so is the Passion; and any one, euen the very least degree of wrong or disgrace, offered to a Person of excellencie, is more then a hundreth times more, to one of meane condition: So weightie is the circumstance of the Person. Consider then, how great the Person was; And I rest fully assured, here may we boldly challenge, and say, *Si fuerit sicut.*

Ecce Homo, saith *Pilate* first, A man hee is, as we are: and were he but a man, Nay, were he not a man, but some poore dumbe creature, it were great ruth to see him so handled, as he was. 1.
Iohn 19.5.

A man, saith *Pilate*, and a *Iust man*, saith *Pilates* wife. *Haue thou nothing to doe with that Iust man.* And that is one degree further. For though we pitie the punishment euen of malefactours themselues: yet euer, most compassion we haue of them that suffer, and be innocent. And he was Innocent: *Pilate*, and *Herode*, and the Prince of this world, his very enemies, being his Iudges. 2.
Mat. 27.19
Luke 23.
14. & 15.
Iohn 14.30

Now, among the Innocent, the more
Noble

3.

D. Andrewes Sermon

Noble the Person, the more heauie the spectacle: and neuer doe our bowels earne so much, as ouer such. *Alas, alas for that noble Prince*, (saith this Prophet,) (the stile of mourning for the death of a great Personage.) And, he that suffereth here, is such, euen a principall Person among the sonnes of men, of the race Royall, descended from Kings; *Pilate* stiled him so in his Title, and he would not alter it.

4. Three degrees. But, yet wee are not at our true *Quantus*. For he is yet more: More, then the highest of the sonnes of men: for he is THE SONNE OF THE MOST HIGH GOD. *Pilate* saw no further, but *Ecce Homo*; The Centurion did, *Verè Filius Dei erat hic*. Now truely this was the Sonne of God. And here, all wordes forsake vs, and euery tongue becommeth speechlesse.

We haue no way to expresse it, but à *Minore ad maius*. (Thus,) Of this booke, the booke of *Lamentations*, one speciall occasion was, the death of King *Iosias*; But behold, a greater then *Iosias* is here.

Of

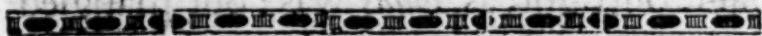
of the Passion of Christ.

Of King *Iofias*. (as a speciall reason of C.4.10.
mourning) the Prophet saith, *Spiritus oris
nostri, Christus Domini*, The very breath of
our noſethrils, The Lords Anointed ; (for
ſo are all good Kings in their Subiects ac-
compts) He is gone. But behold, here is not
Christus Domini, but *Christus Dominus*, The
Lords CHRIST, but the Lord CHRIST
himſelfe: And that, not comming to an Ho-
nourable death in battaile, as *Iofias* did, But,
to a moſt vile reprochfull death, the death of
malefactors in the higheſt degree. And not
ſlaine outright, as *Iofias* was : but mangled
and maſſacred in moſt pitifull ſtrange ma-
ner ; wounded in body, wounded in Spirit,
left vtterly deſolate. : O conſider this well,
and confeſſe the Caſe is truly put, *Si fuerit
Dolor ſicut Dolor meus*. Neuer, neuer the like
Perſon : And if, as the Perſon is, the Paſſion
be, Neuer the like Paſſion to his.

It is truly affirmed, that any one, euen
the leaſt drop of Blood, euen the leaſt pain,
yea of the body onely, of this ſo great a Per-
ſon ; any *Dolor* with this *Meus*, had bene e-
nough to make a *Non ſicut* of it. That is
D enough,

D. Andrewes Sermon

enough, but that is not all: for adde now the three other degrees; Adde to this *Person*, those *Wounds*, that *Sweat*, and that *Cry*, and put all together: And, I make no manner question, the like was not, shall not, cannot euer be. It is farre aboue all that euer were, or can be. *Abyssus est*: Men may drowfily heare it, and coldly affect it: But principalities and Powers, stand abashed at it. And for the Quality, both of the Passion & of the Person, That Neuer the like; thus much.



2.
Of the cause.

Now to proceed to the Cause, and to consider it: for without it, wee shall haue but halfe a *Regard*, and scarce that. In deed, set the Cause aside, and the Passion (as rare as it is,) is yet but a dull and heauy sight: we list not much looke vpon spectacles of that kind, though neuer so strange: they fill vs ful of pensif thoughts, and make vs Melancholique; and so doeth this, till vpon examination of the Cause, we finde it toucheth vs neere; And so neere so many

of the Passion of Christ.

many wayes, as wee cannot chuse, but haue some Regard of it.

What was done to Him we see. Let there now bee a Quæst of Inquirie, to finde who was the doer of it. Who? who, but the Power of darkenesse, wicked *Pilate*, bloody *Caiaphas*, the enuious Priefstes, the barbarous Souldiers? None of these are returned here. We are too low, by a great deale, if we thinke to find it among men. *Quæ fecit mihi Deus.* It was God that did it. An houre of that day was the houre of the power of Luk. 22. 53 darkenes: but the whole day it selfe, is saide heere plainely, was the day of the wrath of God. God was a doer in it; *Wherewith God hath afflicted me.*

God afflicteth some in Mercie: and o- Gods wrath. thers in wrath. This was in his wrath. In his wrath God is not alike to all; Some hee afflicteth in his more gentle and milde: o- thers in his fierce wrath. This was in the very fiercenesse of his wrath. His Sufferings, his Sweate and Crie, shew as much; They could not come, but from a wrath, *Si fuerit sicut*, (For wee are not past *Non sicut*,

D. Andrewes Sermon

sent, no not here in this part : it followeth vs
still, and will not leaue vs in any poynt, no
to the end.)

2.
Sinne.

Not his.

John 18.

22.

Gen. 18, 25

The Cause then in God, was wrath. What caused this wrath? God is not wroth, but with sinne; Nor grievously wroth, but with grievous sinne. And in CHRIST there was no grievous sinne, Nay, no sinne at all. *God* did it, (the text is plaine.) And in his fierce wrath he did it. For what cause? For, *God* forbid God should doe as did *Annas* the high Priest, cause him to bee smitten without cause. *God* forbid (saith *Abraham*) the Iudge of the world should doe wrong to any. To any, but specially to his owne Sonne: That his Sonne, of whome with thundring voice from Heauen, hee testifieth all his ioy and delight were in him, in him onely he was well pleased. And how then could his wrath waxe hote, to doe all this vnto him?

Dan. 9.26

There is no way to preserve Gods Iustice,
and Christs Innocencie both, but to say as
the Angel said of him to the Prophet Dani-
Dan. 9. 26. el, *The Messias shall bee slaine,* יְהוֹשֻׁעַ יָמוּת, *ye en lo,*
shall

of the Passion of Christ.

shall bee slaine, but not for himselfe. Nor for himselfe? for whom then? for some others. *Other mens;* Hee tooke vpon him the person of others; and so doing, Iustice may haue her course and proceed.

Pitie it is to see a man pay that hee neuer tooke: but if he will become a Suretie, if hee wil take on him the Person of the Debtor, so he must. Pity to see a silly poore Lambelie bleeding to death; but if it must be a sacrifice (such is the nature of a sacrifice) so it must. And so Christ, though without sinne in himselfe, yet as a Surety, as a Sacrifice, may iustly suffer for others; if hee will take vpon him their persons; and so, God may iustly giue way to his wrath against him.

And who be those others? The Prophet *Ours.* Esay telleth vs, and telleth it vs feuen times ouer for failing, *Hee tooke vpon him our infir-* *Esa. 53.*
mities, and bare our maladies: He was woun- *4, 5, 6.*
ded for our iniquities, and broken for our trans-
gressions. The chastisement of our peace was
vpon him, and with his stripes wee bealed.
All wee as sheepe were gone astray, and turned
euery man to his owne way: and the Lord hath

D. Andrewes Sermon

laid upon him the iniquities of vs all. All, all, euen those that passe to and fro, and for all this, Regard neither him nor his Palsion.

The short is: It was wee, that for our sinnes, our many, great, and grieuous sinnes, (*Si fuerit sicut*, the like whereof neuer were) should haue swet this Sweat, and haue cried this Cry; should haue bin smitten with these forowes by the fierce wrath of God, had not hee stepped betweene the blow and vs, and latched it in his owne body and soule, euen the dint of the fiercenesse of the wrath of God. O the *Non sicut* of our sins, that could not otherwise be answered!

To returne then a true verdict. It is we, (we wretched sinners that we are) that are to bee found the principals in this acte; and those on whome wee seeke to shift it, to deriue it from our selues, Pilate and Caiaphas and the rest, but instrumentall causes onely. And it is not the executioner that killeth the man properly, (that is, They:) No, nor the Iudge, (which is God in this case:) onely sinne, *Solum peccatum homicida est*, Sinne onely is the murtherer, (to say the trueth;) and

of the Passion of Christ.

and our finnes the murtherers of the Sonne of God: and the *Non sicut* of them, the true cause of the *Non sicut* both of Gods wrath, and of his sorowfull sufferings.

Which bringeth home this our text to vs, euen into our owne bosomes; and applieth it most effectually, to mee that speake, and to you that heare, to euery one of vs; and that with the Prophet *Nathans* application, *Tu es homo*, Thou art the Man, euen ^{2 Sam. 12.} thou, for whome God in his fierce wrath ^{7.} thus afflicted him. Sinne then was the cause on our part, why we, or some other for vs.

But yet, what was the cause why Hee on ^{3.} ^{Loue of vs.} his part? what was that that mooued him thus to become our Suretie, and to take vpon him our debt and danger? that mooued him thus to lay downe his Soule, a sacrifice for our sinne? Sure *Oblatus est quia voluit*, saith *Esay* againe, Offered he was for no o- ^{Esa. 53. 7.} ther cause, but because hee would: For vnlesse he would, hee needed not: Needed not, for any necessitie of Iustice; for no Lambe was euer more innocent: Not for any necessitie of constraint; For twelue legions

D. Andrewes Sermon

ons of Angels were ready at his command :
But, because he would.

And why would hee? No reason can bee
giuen, but, because hee Regarded vs:
(Marke that reason.) And what were we?
Verily, vtterly vnworthy euen his least re-
gard; not worth the taking vp, not worth
the looking after. *Cum inimici essemus*, (saith
the Apostle) we were his enemies when hee
did it; without all desert before, and with-
out all regard after he had done and suffe-
red all this for vs: and yet hee would Re-
gard vs, that so little regard him. For
when he saw vs (a sort of forlorne sinners)
Non prius natos, quàm damnatos, Damned
as fast as borne, as being by nature children
of wrath, and yet still heaping vp wrath a-
gainst the day of wrath, by the errours of
our life, till the time of our passing hence:
and then the fierce wrath of God, ready to
ouerwhelme vs, and to make vs endure the
terroure & torments of a neuer dying death,
(another *Non sicut* yet) When (I say) hee
saw vs in this case, hee was mooued with
compassion ouer vs, and vndertooke all this
for

Rom. 5. 8.

Ephc. 2. 3.

Rom. 2. 5.

of the Passion of Christ.

for vs. Euen then , in his loue he regarded vs, and so regarded vs, that he regarded not himselfe, to regard vs.

Bernard sayth most truely , *Dilexisti me Domine, magis quam te, quando mori voluisti pro me*: In suffering all this for vs, thou shewedst (Lord) that wee were more deare to thee , that thou regardest vs more , then thine owne selfe : And shall this Regard finde no regard at our hands?

It was Sinne then , and the hainousnesse of Sinne in vs , that prouoked wrath and the fiercenesse of his wrath in *God* : It was loue, & the greatnes of his loue in *CHRIST*, that caused him to suffer these Sorrowes, and the grieuousnes of these Sorrowes, and all for our sakes.

And indeed, but onely to testifie the *Non sicut* of this his Loue , all this needed not, that was done to him. One, any one, euen the very least of all the paines hee endured, had bene ynough ; ynough, in respect of the *Meus*: ynough, in respect of the *Non sicut* of his Person. For that which setteth the high price on this Sacrifice, is this ; That

E

he

D. Andrewes Sermon

he which offereth it vnto God, is God. But if little had bene suffered, little would the Loue haue bene thought, that suffered so little; and as little Regard would haue bene had of it. To awake our Regard then, or to leaue vs excuselesse, if wee continue regardlesse; all this he bare for vs: that hee might as truely make a Case of *Si fuerit Amor, sicut Amor meus*, as hee did before, of *Si fuerit Dolor, sicut Dolor meus*. We say we will Regard Loue; if we will, here it is to Regard.

So haue we the Causes all three: Wrath in God: Sinne in our selues: Loue in Him.

Our benefite
by it. Per-
teines it not to
vs?

Yet haue we not all we should. For, what of all this? What good? *Cui bono?* That, that is indeed that wee will Regard, if any thing: as being matter of Benefit, the onely thing in a manner the world regardeth, which bringeth vs about to the very first words againe. For, the very first words which wee read, *Haue ye no regard?* are in the Originall, *לֹא אֵלֵיכֶם* lo alechem, which the Seuentie turne (word for word) *οὐ πρὸς ὑμᾶς*, and the Latine likewise, *Non ad vos pertinet?* Perteines it not to you, that you
Regard

of the Passion of Christ.

Regard it no better? For these two, Pertaining, and Regarding, are folded one in another, and go together so commonly, as one is taken often for the other. Then to be sure to bring vs to Regard, hee vrgeth this; *Perteines not all this to you?* Is it not for your good? Is not the benefit yours? Matters of benefite they pertain to you, and without them, loue, and all the rest may pertain to whom they will.

Consider then, the inestimable benefite that groweth vnto you, from this incomparable Loue. It is not impertinent this; Euen this; That to vs hereby, all is turned about cleane contrary: That by his Stripes, we are healed: by his Sweat, we refreshed: By his forsaking, wee receiued to Grace: That this day to Him the day of the fiercenesse of Gods wrath: is to vs the Day of the fulnesse of Gods fauour, (as the Apostle calleth it) A Day of Saluation. In respect of that hee suffered, (I denie not) an euill day: a day of heauinesse; But, in respect of that, which Hee, by it hath obtained for vs: It is, (as wee truly call it,) A good Day, a

2. Cor. 6. 2.

8. 8. 2. 11

D. Andrewes Sermon

Day of Ioy and Iubilee. For it doeth not onely ridde vs of that wrath, which pertained to vs for our Sinnes: but further it maketh that pertaine to vs, whereto we had no maner of right at all.

For, not onely by his death, as by the death of our sacrifice; by the blood of his Crosse, as by the blood of the Paschal Lambe, the Destroyer passeth ouer vs, and wee shall not perish: But also by his death as by the death of our High Priest (for hee is Priest and Sacrifice both) wee are restored from our exile, euen to our former forfeited estate in the lande of Promise. Or rather (as the Apostle sayeth) *Non sicut delictum, sic donum*: Not to the same estate, but to one nothing like it: (that is) One farre better, then the estate our sinnes bereft vs: For they depriued vs of Paradise, a place on earth: but by the purchase of his blood, wee are entitled to a farre higher, euen the kingdom of Heauen: and his blood, not onely by the blood of Remission to acquite vs of our sinnes; but the blood of the Testament too, to bequeath vs, and giue vs estate, in that

Exod. 12.
15.

Num. 15.
28.

Rom. 8. 15.

Mat. 26, 28

of the Passion of Christ.

that heauenly inheritance.

Now whatsoeuer else, this (I am sure) is a *Non sicut*: as that which the eye, by all it can see; the eare, by all it can heare; the heart, by all it can conceiue, cannot patterne it, or set the like by it. Pertaines not this vnto vs neither? Is not this worth the regard? Sure if any thing be worthy the regard, this is most worthy of our very worthiest and best regard.

Thus haue we considered and seene, not so much as in this sight we might or should, but as much as the time will giue vs leaue. And now, lay all these before you, (euery one of them a *Non sicut* of it selfe) the paines of his Body, esteemed by Pilates *Ecce*; the sorrowes of his Soule, by his sweate in the Garden; the comfortlesse estate of his sorrowes, by his crie on the Crosse: And with these, his Person, as being the Sonne of the great and Eternall God. Then ioyne to these, the Cause: In God, his fierce wrath: In vs, our heinous finnes deseruing it: In him, his exceeding great Loue, both suffering that for vs which we had deserued; and

The recapitulation of all.

D. Andrewes Sermon

procuring for vs; that wee could neuer deserue: making that to appertaine to himselfe, which of right pertained to vs; and making that pertaine to vs, which pertained to him onely, and not to vs at all, but by his meanes alone. And after their view in severall, lay them all together, so many *Non sicut* into one, and tell me, if his Complaint bee not iust, and his request most reasonable.

The com-
plaint.
The matter
lust.

Yes sure, his Complaint is iust, *Have yee no Regard?* None? and yet neuer the like? None? and it pertaines vnto you? *No Regard?* As if it were some common ordinary matter, and the like neuer was? *No Regard?* As if it concern'd you not a whit, and it toucheth you so neere? As if hee should say: Rare things you regard, yea though they no wayes pertaine to you; this is exceeding rare, and will you not regard it? Againe, things that neerely touch you, you regard, though they be not rare at all; this toucheth you exceeding neere, even as neere as your soule toucheth you, and will you not yet regard it? will neither of these by it selfe,
mooue

of the Passion of Christ.

mooue you? will not both these together
mooue you? what will mooue you? will
Pitie? Here is Distresse, Neuer the like: will
Duetie? here is a Person, neuer the like:
will Feare? here is wrath, neuer the like:
will Remorse? heere are finnes, neuer the
like: will Kindnesse? heere is Loue, neuer
the like: will Bountie? heere are Benefits,
neuer the like: will all these? heere they be
all, all aboute any *Sicut*, all in the highest de-
gree.

Truely the Complaint is Iust, it may ^{The maner}
mooue vs: it wanteth no reason, it may ^{carnelt.}
mooue: and it wanteth no affection in the
deliuey of it to vs, on his part to mooue vs.
Sure it mooued him exceeding much: for
among all the deadly sorrowes of his most
bitter Passion, This, euen this seemeth to
bee his greatest of all, and that vvhich did
most affect him, euen the grieve of the flen-
der reckoning most men haue it in; as little
respecting him, as if hee had done, or suffe-
red nothing at all for them. For loe, of all
the sharpe paines he endureth, he complain-
neth not: but of this he complaineth, of *No*
Regard:

D. Andrewes Sermon

Regard: That, which grieueth him most, that, which most he moaneth, is this. It is strange, he should be in paines, such paines as neuer any was, and not complaine himselfe of them, But, of want of regard onely. Strange, he should not make request, *O Deliuier me, or Relieue me*: But onely, *O Consider and Regard me*. In effect, as if hee said, None, no deliuerance, no reliefe do I seeke: *Regard I seeke*. And all that I suffer, I am content with it: I regard it not: I suffer most willingly, if this I may finde at your hands, *Regard*.

The regard of
the Creatures
of it.

Truly, This so passionate a Complaint may moue vs; it moued all but vs: For most strange of all it is, that al the Creatures in heauen and earth, seemed to heare this his mournfull Complaint, & in their kind, to shew their *Regard* of it: The Sunne in heauen shrinking in his light; the earth trembling vnder it; the very stones cleauing in sunder, as if they had sense and Sympathie of it: and sinfull men onely, not moued with it. And yet it was not for the Creatures, this was done to Him, to
them

of the Passion of Christ.

them it pertaineth not: But for vs it was, and to vs it doeth; And shall we not yet Regard it? Shall the Creature, and not we? Shall we not?

If we doe not, it may pertaine to vs, but The benefite, if. we pertaine not to it: It pertaines to all, but all pertaine not to it. None pertaine to it, but they that take benefite by it; and none take benefite by it, no more then by the braſen Serpent, but they that fixe their eye on it. Behold, Consider, and Regard it: the profite, the benefite is lost without Regard.

If we doe not, as this was a day of Gods The perill, if not. fierce wrath against him, only for regarding vs; so there is another day comming, and it wil quickly be here, a day of like fierce wrath against vs, for not regarding him. And who Psal. 90. 11. regardeth the power of this wrath? He that doeth, will surely Regard this.

In that day, there is not the most carelesse of vs all, but shall cry as they did in the Gospel, *Domine, non ad te pertinet, si perimus?* Mark. 4. 38. Pertaines it not to thee, Carest thou not that we perish? Then would we be glad to pertaine to him, and his Passion: Pertaines

D. Andrewes Sermon

it to vs then, and pertaines it not now? Sure
now it must, if then it shall.

2
The Request.
Haue some
Regard.

Then, to giue end to this Complaint, let
vs graunt him his request, and Regard his
Passion. Let the Rarenesse of it: The Neere-
nesse to vs: Let Pitie, or Duety: Feare, or Re-
morse: Loue, or Bountie. Any of them, or
all of them. Let the iustnesse of his Com-
plaint: Let his affectionate manner of Com-
playning of this, and onely this. Let the
shame of the Creatures Regard. Let our
Profit, or our Peril. Let something preuaile
with vs, to haue it in some Regard.

1
Our best Re-
gard.

Some Regard! Verily, as his sufferings,
his Loue, our good by them are: so should
our Regard be, a *Non sicut* too, That is, a
Regard of these, and of nothing in compa-
rison of these. It should be so: For with the
benefit, euer the Regard should arise.

But God helpe vs poore sinners, and be
mercifull vnto vs. Our Regard is a *Non si-
cut*, indeed: but it is backward, and in a con-
trary sense; That is, no where so shallow, so
short, or so soone done. It should be other-
wise, it should haue our deepest confide-
ration,

of the Passion of Christ. C

ration, this; and our highest Regard.

But if that cannot be had, (our nature is
 so heavy, and flesh and blood so dull of ap-
 prehension in Spirituall things,) yet at least
 wifely some Regard. Some, I say: The more
 the better; But in any wise some. And not
 as here, No Regard, none at all: Some
 wayes to shew, wee make account of it, to
 withdraw our felues, to voyd our mindes of
 other matters, to set this before vs, to thinke
 vpon it, to thanke him for it; to regard him,
 and stay and see, whether he will regard vs,
 or no. Sure he will, and we shall feele our
 hearts pricked with sorrow, by considera-
 tion of the cause in vs, our sinne: And a-
 gaine, warme within vs, by consideration of
 the cause in him, his Liour; till by some mo-
 tion of Grace he answer vs, and shew, that
 our Regard is accepted of him. And this,
 as at all other times, (for no day is amisse,
 but at all times, some time to be taken for
 this duty) so specially on this Day, this
 Day which we hold holy to the memorie of
 his Passion, this day to doe it; to make this
 Day, the Day of Gods wrath & CHRIST S

2
 At least, some
 Regard.

Acts. 2. 37.

Luke 24.

32.

3
 This Day spe-
 cially.

D. Andrewes Sermon of the, &c.

suffering, a Day to vs of serious consideration and Regard of them both.

It is kindly to consider *Opus diei, in die suo*,

The worke of the Day, in the Day it was wrought: and this day it was wrought.

This Day therefore, whatsoeuer businesse be, to lay them aside a little; whatsoeuer our

haste, yet to stay a little, and to spend a few thoughts in calling to minde and taking to

Regard, what this Day the Sonne of God did and suffered for vs: and all for this end,

that what hee was then, we might not bee; and what he is now, we might be for euer.

Which, Almighty God graunt we may doe, more or lesse, euen euery one of vs, ac-

cording to the seuerall measures of his grace in vs, &c.

